

RELIGION OF THE RUSSIANS AN INTERESTING STUDY

Creed of Greek Orthodox Church a Mass of Mysterious Rites—Worship Distinguished for Much Ceremony and Holy Spirit.

The Part Icons Play in the Life of the People.

(Special Correspondent of The Times-Dispatch.)

ST. PETERSBURG, May 1.—The religion of the Greek Orthodox Church is a mass of mysterious rites supposed to have supernatural power. The absence of the spiritual, and the domestic importance of the ceremonial, are manifested by the following instances, which are only a few of many that might be quoted. A robber killed a traveler and rifled his baggage, but refrained from eating a piece of cooked meat which he found in the victim's belongings, because it happened to be a fast day. An assassin about to attempt the murder of an attaché of the Austrian Embassy in St. Petersburg, went first to the church to commend his undertaking to the protection of the saints. On another occasion when a burglar was looting a church he found it hard to extract the jewels from the frame of one of the icons. The thief paused in his work to make a prayer to a certain saint, offering to place a ruble's worth of incense before its image if given assistance in securing the valuables.

Icons play an important part in all the religious observances of the Russian people. These sacred pictures are found in every dwelling and in every public house. They are even seen in dining-halls and railway stations. The icon is usually a half-length figure representing the Savior, the Madonna, or some saint. It is usually executed upon a yellow or gold ground, varying in size from a square inch to several square feet. Frequently the whole picture, excepting the hands and face, is covered with a metal plaque so arranged as to outline the form and have the effect of drapery. These sacred emblems are often ornamented with pearls and other precious stones of great value.

Wonder Working Icons.

There are two kinds of icons, ordinary and miracle working. Those supposed to be of a miraculous character are kept in the churches. All such have a mysterious origin inasmuch as they are not believed to have been made by mortal hands. A monk or some church official will have a vision and then announce that a miraculous icon is to be found at a certain place. Sometimes it will be buried, or again it will be hanging from a tree. The sacred treasure will be removed to the nearest church, the news of its discovery creating a sensation in the community. Crowds of devout worshippers congregate to pro-

strate themselves before the Heavens picture, and many cases are reported where sufferers have been cured from disease.

One of the famous Madonnas is kept in a church in Moscow. Whenever the Czar visits that city he usually goes direct from the railroad station to pray in the chapel where this particular icon is located. Rich parishioners have the privilege of taking this miracle-working picture to their homes. The carriage containing it is always recognized because the driver is harnessed. The people in the streets invariably take off their hats as the sacred possession passes. Whenever it is taken to a church ceremony is performed before it, after which it is carried through all the rooms of the house. The servants kneel on the floor so it may be carried over them. A notable thing concerning the travels of this famous symbol is that whenever it is absent from the chapel it is replaced by a copy so nearly like the original that only an expert can tell the difference, consequently there is no interference with the devotions of the faithful, nor check in the flow of contributions from the worshippers.

Converting the Finns.

When the authorities of the Russian Church determined to proselyte the Finns little difficulty was encountered because of the temperate demands that were made upon them. The principal requirement was that the new converts should be baptized, and little resistance was offered to this performance so long as it occurred during the summer. Thus we find a whole people accepting the semblance of regeneration without any knowledge or understanding of the significance of the religion they were embracing. The priests found that little bribes judiciously distributed proved a great stimulus in securing candidates, and it is significant that as a result of the pay system many of the converts insisted on having the ceremony performed several times.

One of the objections the Finns raised against accepting the new faith was on account of the long and numerous fasts imposed on its followers, but this exception was not by intimating that there would be no serious consequences if the abstinence were not strictly observed. However, the attempt was made to enforce the rules of the Church by fines levied on its followers, but this which were hung up in each house had the power of communicating to the priests the names of all who were negligent in their religious duties. For awhile this was popularly believed, but experience has shown that it would very soon be in the power of the icons to spy on the people. But it is said that some of the more prudent householders still take the precaution of turning the faces



THE CATHEDRAL IN ST. PETERSBURG AND TWO TYPES OF PRIESTS.

of the pictures to the wall whenever a forbidden meal is about to be taken.

A Devout "Knocker."

A writer well acquainted with the characteristics of the Finns gives this instance of their straightforward manner of praying: "Look you, Oh Nicholas God! Perhaps my neighbor, Michael, has been slandering me to you, or if he has not, perhaps he will do so, because I think he is mean enough to do almost anything. If he slanders me you must not believe him. He is a worthless beast. He really does not respect you, and merely plays the hypocrite when he pretends that he does. But I honor you from my heart, and hereby prove it by placing a taper before you."

A custom of the Finns which is called "laying the ghost" is another indication of their simplicity, as well as further proof that their religious pretensions are only skin deep. At certain intervals they proceed to the cemeteries and place portions of cooked food on the graves of

all relatives whose deaths have occurred recently. At such times a prayer is said to the effect that the departed will please accept the food left for them and not return to their old homes because their presence there would not be agreeable to those who remain. While most of the food left under such circumstances is afterward secretly consumed by the people who put it there, the custom is supposed to prevent the dead from moving about at night, and that is why the performance is called "laying the ghost."

Black and White Clergy.

In Russia there are two kinds of ministers, known as the black and the white clergy. The monks compose the former, while the latter is made up of parish priests who marry. It is a fact worthy of comment that in Russia, the clergy are rarely invited to public gatherings, and are seldom received in any kind of society. Although the Greek churches contain much treasure in the form of

paintings and art, and the monasteries are reputed to be very rich, the parish priests are nearly always poor. They are accused of extorting money from the peasants by refusing to perform the rites of baptism or burial until a certain price is paid, but the excuse is made that they could get nothing for their work unless they forced payment in this manner.

The people have little respect for the members of the priesthood. They look upon them with contempt, and feel their support a burden. Most of the humorous literature contains gibes at the expense of the priest, his wife or his laborer. The proverbs and popular songs also contain uncompromising references to them. In confirming this attitude of the people one priest said: "When I make my periodical visits I can see that the peasants grudge every handful of rice and every egg that they give me. I can often hear their sneers when I go away. Often they will fasten their doors when they see me coming."

How the Finns Were Converted—Why the Priests Are Unpopular—The Numerous Forms of the Blessing Ceremony—Holy Water Will Not Evaporate—The Faith of Slav.

and although pretending to be away from home will not even take the precaution to keep still until I am out of ear shot."

Disrespect for the priests is widespread and many have said that of them. A government agent who spent much time in trying to ascertain the cause of the dissatisfaction of the people and the clergy, reported an instance where a priest stole money from under the pillow of a dying man, another where two members of the clergy had a fight during service and hammered each other with the crosses they held in their hands. Many cases were reported where bad language had been used at the altar during service, and drunkenness was found to be quite common.

At the place where priests are hired to conduct services in private chapels, about the same sort of hard bargaining occurs as one hears in the nearby bazaars. The members of the clergy try to put the price up on those who would employ them, and the servants try to get them as cheaply as they can for their masters. One witness tells about a priest who held a slice of bread in his hands as he dickered with the servant of a rich noble. "If you don't pay me what I ask I will settle the matter right here by eating this bread," said the priest, and that would have settled it, for it is against the rules of the Church for an ecclesiastic to consume services if he has broken his fast. In this case the dodge did not work, however, as the lackey was experienced. He laughed at the threat and replied, "All right, Father, help yourself. If you don't want to come for the usual price I can find plenty more of your kind who will."

"The Czar is Far Off."

The feeling of disrespect for the priests is so great that its manifestation often takes the form of physical violence. This is particularly true of priests whose churches are located on private land. In the olden times the members of the clergy were almost as much in the power of the landlord as the serfs. On one occasion a proprietor entertained his guests by having the neighborly priest dined in the pond several times on a cold winter's day. Another member of the clergy who failed to tip his hat when passing the landlord's house was put in a barrel and rolled down hill to make him more mindful of his manners in future. The difficulty of obtaining redress for such mistreatment is shown in the oft-quoted Russian proverb, "Heaven is high and the Czar is far off."

The ritualistic trend of the orthodox religion is shown by the innumerable forms of the blessing ceremony. Early in January the waters are blessed. Immense crowds gather with pans, buckets, cups and pots to carry some of the holy

water home with them. It is claimed that this sacred liquid will not evaporate. A Russian woman told me that while packing up some effects belonging to her mother, she discovered in a small cask containing some holy water which had kept for ten years in a perfectly pure condition. All stock must be housed during the winter for the reason that there is no grazing, and no peasant would think of turning out his animals in the spring until they have been blessed. The ceremony of blessing the fruit occurs in August. At this time there is a big service at the church, which resembles the floral hall at a country fair on account of the innumerable displays arranged in booths.

The Faith of the Slav.

When a new house is in process of construction a cross is always placed on the scaffolding outside, and after it is completed no one can start doing business in it, or occupy it as a home, until it has been blessed. Even in the country of the Finns will not begin work in a new building until the usual ceremony has been performed. At Easter every man, woman and child tries to hold his candle lighted throughout the service, afterward carrying it home through the streets without having it extinguished. It is supposed that good luck will certainly attend any one who can accomplish this feat. When a child is baptized the little one's hands and feet are first touched with water, after which the infant is ducked under the water three times. It is in every sense a baptism. The little convert may howl and scream and kick, but under he must go. Then the parents turn their backs on the priest and spit as far as they can. This is eschewing the devil.

It must be conceded that the Russians are religious, as far as the outward observance of form is concerned. They attend church regularly on Sundays and holy days, always make the sign of the cross, wear a cross or an icon, take the holy sacrament when required, abstemiously deny themselves animal food on all Wednesdays and Fridays, keep long fasts at other periods, and observe punctiliously all other requirements made of them. But this is all that can be said. They are absolutely ignorant of the Holy Writ and have no conception whatever of the spirit of Christianity. That the Slav approaches death with tranquility, due to his unbounded belief in the efficacy of the saving efficacy of the rites which he so slavishly practices.

FREDERIC J. HASKIN.

MILLIONAIRES IN THE HOUSE OF REPRESENTATIVES

Speaker Cannon One of the Fourteen Members of the Lower House Counted in This Class—How Their Big Fortunes Were Made, and the Characteristics of the Men.

By WILLIAM K. HOWARD.

There are millionaires in the House of Representatives, as well as in the Senate; not as many of them, however, and fewer by far in proportion to total membership, but there are at least fourteen members of the lower house of Congress who are able to count their wealth by the million.

The aggregate wealth of these fourteen millionaire representatives of the people is estimated at a little less than \$100,000,000, or about one-half of the estimated wealth of a single member of the United States Senate, William A. Clark, of Montana. Of these fourteen millionaires, only three, Messrs. Hearst, of New York; Ruppert, of New York; and Davis, of West Virginia, are Democrats. The remaining eleven are Republicans. Four, Messrs. Andrus, McKinley, Davis and Hayes, are serving their first terms, and four, at least, are serving their second, having declined to accept re-nomination, although the probabilities are that each one could be re-elected. With their vast wealth, they no longer crave political honors, and each purposes retiring to private life, to enjoy, each in his own way, his fortune.

Doesn't Look the Part.

Looking down from the gallery of the House, doubtless no one would single out the modest-looking old gentleman—he is sixty-five years of age—who sits near the center of the Republican side of the chamber, as the wealthiest man of the entire body. He is representative John Emory Andrus, of New York, N. Y., and, excluding the other thirteen millionaires named, his wealth is probably three or four times as great as that of all the remaining members combined. There is nothing about him to indicate that he counts his fortune by the tens of millions. He dresses with extreme modesty, and his actions are entirely unostentatious. He might be taken among a group of men as a fairly well-to-do merchant. He has never yet made a speech in the House, and it is not likely that he will, for he is not a speaker-maker. He is a business man, who, having made his pile, and having an income which is so large that it many times exceeds his requirements, he is seeking to serve the people of his district in a public way. Rarely a day passes that he is not in his seat in the House, and he is a regular attendant at the meetings of the committee of which he is a member.

Mr. Andrus's fortune is self-made. He acquired it largely by the manufacture of a simple and wholesome medicine—pepsin. He is the largest manufacturer of pepsin in the United States, although his plant turns out various other medicinal preparations and employs a large force of people.

He began life, after graduating from the Wesleyan University, at Middletown, Conn., as a school teacher. He taught for four years in New Jersey. Then he went into the drug business in a small way, and from that he became a manufacturer of pepsin, and pepsin has made him the fortune which he possesses.

Pillar of Methodist Church. From his early training a church Methodist, Mr. Andrus possesses his charities through that church. He is the financial man back of the Methodist Book Concern, in the work of which he is deeply interested and of which organization he

is an officer. He lives quietly with his wife at a Washington hotel and cares little for society or entertainment. Until a few years ago he had devoted himself entirely to business and had never held office until he was elected Mayor of New York in 1903. The next year he was elected to Congress in what is generally a close district, but he had more than 5,000 majority to spare.

Second in point of wealth to Mr. Andrus, but, perhaps, exceeding him in modesty, is William B. McKinley, of Champaign, Ill. He could be popularly described as a "short, jolly, fat man, with a bald head and a white mustache, nearly picture his personal appearance, but it would come far short of describing his character. Republican in politics, he is most democratic in manner. Retiring in disposition almost to the degree of timidity, he is strong of purpose and as firm as adamant when the time comes for action; but he believes in a square deal, and every man gets it who has business with him. That there is no fear of a man who is so well known in the House is the opinion of his associates and those who come in contact with him.

Quick to See Opportunities.

He was quick to see the opportunities in this sort of investment. Electric railways were the business of the future, and he was the old horse car system. Mr. McKinley saw the future prospects, and he pushed for success. Now he owns rapid transit electric railroads all over the State of Illinois and in various cities and towns with a veritable network of steel rails.

He has a practical method of combating the big railroad companies. He builds electric roads between cities and towns, well-to-do merchant. He is another regular attendant upon his duties in the House and in committee. Like Mr. Andrus, he is not a speaker-maker. He is one of the quiet, industrious workers, who say nothing, but "show wood," and win the long run in Congress, accomplishing just as much as those who indulge in a continuous conversational contest. In his autobiography in the Congressional Directory, he says: "I am a quiet, unassuming man, and I am a banker."

Hearst Has Increased Fortune. More generally known as William

THE HOUSE'S MILLIONAIRES.	
John E. Andrus, of New York.....	\$30,000,000
William B. McKinley, of Illinois.....	12,000,000
William R. Hearst, of New York.....	10,000,000
George F. Huff, of Pennsylvania.....	7,000,000
Edward DeV. Morrell, of Pennsylvania.....	7,000,000
Thomas B. Davis, of West Virginia.....	6,000,000
Joseph C. Sibley, of Pennsylvania.....	5,000,000
Lucius N. Littauer, of New York.....	5,000,000
Jacob Ruppert, Jr., of New York.....	4,000,000
Everis A. Hayes, of California.....	3,000,000
James W. Wadsworth, of New York.....	3,000,000
Jacob Beidler, of Ohio.....	2,000,000
Llewellyn Powers, of Maine.....	1,000,000
Joseph G. Cannon, of Illinois.....	1,000,000

Randolph Hearst, the third richest man in the House, than of any one of the other thirteen millionaires. Certainly he has received more advertising within his own string of newspapers and other publications. Mr. Hearst inherited a large share of his fortune from his father, the late Senator Hearst, of California, but common report has it that he has added largely to his fortune by the profits from his newspapers which he now owns at least seven, besides a standard magazine. It is said that when Mr. Hearst went to New York from San Francisco, where he had for several years owned and conducted a newspaper, to enter the journalistic field in the metropolis, he carried with him a check for something like \$7,000,000. His various exploits in newspaperdom and in politics since that time are well known. It has been estimated that his unsuccessful campaign for the Democratic nomination for President two years ago cost him in the neighborhood of a million and a half dollars, but it is said that his newspaper ventures have generally proved financially successful, and that he has added to his wealth since he went to New York.

Mr. Hearst is serving his second term in the House, and is now a candidate for governor of New York. He seldom attends the sessions of the House, but is always present at the meetings of the committee on labor when a vote is to be taken on a bill. He is a good mixer with all classes. In Washington he resides in what is perhaps the most elaborate bachelor quarters in the capital. He lives alone, and eleven servants administer to his personal wants and comfort. These are in addition to his private secretary, the clerk to his committee, and a messenger, who are provided for by Congress. He is an elaborate entertainer, but his hobby is working for the National Guard. He formerly commanded the State militia of Pennsylvania, and is at present chairman of the House Committee on the Militia.

Only One Speech in House.

Mr. Hearst has made only one speech, and that was a short one, since he has been a member of the House. It was during the controversy between himself and Representative Sullivan, a Boston Democrat, growing out of Mr. Sullivan's criticism of Mr. Hearst's railroad bill. Upon several occasions he has appeared before committees and talked upon measure of affecting corporations and labor. While one talk orator, he makes fairly good talk with no attempt at eloquence, but an occasional effort at making epigrams.

George F. Huff, of Pennsylvania, is another of the silent millionaires, but a conscientious worker for his constituents. As a volunteer he learned a trade in the car shops of the Pennsylvania Railroad, and left that employment to enter the banking business, in which he is still engaged. He is interested in a score of enterprises, but the bulk of his fortune has been made in coal. He is president of a coal and coke company, which is one of the

largest producers of gas and steam coal in the United States. Mr. Huff has always been an active politician, and in 1890 he was a delegate from Pennsylvania to the Republican National Convention, and was one of the 300 who followed the lead of Roscoe Conkling in the memorable fight to nominate General Grant for a third term. Before coming to Congress he served four years in the State Senate, and he is now serving his fourth term in the House. Like Mr. McKinley, Mr. Huff is a great lover of the automobile, and has a number of them. He goes to the Capitol every morning in a big touring car, and every evening after adjournment he drives Speaker Cannon, Floor Leader Payne and Representative Daisell to their respective homes.

Keeps Eleven Personal Servants.

Of all the millionaires of the House, Mr. Morrell, of Pennsylvania, is the one who, more than any of the others, looks and acts the part. He is a tall, handsome fellow, of swarthy complexion, and in his manner he is most versatile. Among the common people, without the loss of any of his dignity or bearing, he is one of them, while in fashionable society he is an aristocrat. He is a good mixer with all classes. In Washington he resides in what is perhaps the most elaborate bachelor quarters in the capital. He lives alone, and eleven servants administer to his personal wants and comfort. These are in addition to his private secretary, the clerk to his committee, and a messenger, who are provided for by Congress. He is an elaborate entertainer, but his hobby is working for the National Guard. He formerly commanded the State militia of Pennsylvania, and is at present chairman of the House Committee on the Militia.

Mr. Morrell inherited a large portion of his wealth, but his fortune was greatly augmented by his marriage to the daughter of Francis A. Drexel, a Philadelphia banker, growing out of Mr. Sullivan's criticism of Mr. Hearst's railroad bill. Upon several occasions he has appeared before committees and talked upon measure of affecting corporations and labor. While one talk orator, he makes fairly good talk with no attempt at eloquence, but an occasional effort at making epigrams.

Thomas Beidler, of West Virginia, was one of the first employees of the Baltimore and Ohio Railroad, nearly sixty years ago, and he might easily be taken to-day as the old crossing flagman, with about one week's wages in his pockets, instead of a builder and owner of railroads, coal mines, timber lands, banks and vast commercial interests. "Uncle Tom," as he is familiarly known, is seventy-eight years of age, the second oldest man in the House, but he is remarkably well preserved. He never misses a session of the House, despite the fact that he finds the work uncongenial, so much

so that he has declined to stand for reelection.

An Old-Line Democrat.

"Uncle Tom" is an old-line Democrat and always voted with his party on all questions. Although he has been a member of the West Virginia State Democratic Committee for thirty years, he never held office until eight years ago, when he was elected to the Legislature from an overwhelmingly Republican district. He represents the district from which the late William L. Wilson, author of the Wilson tariff law, came to Congress for many terms. Since Wilson left Congress the district was represented by a Republican until "Uncle Tom" accepted a nomination. He is a brother of the Hon. Henry Gasaway Davis, late Democratic candidate for Vice-President, and the two old men, who are strongly attached to each other, live quietly together in Washington.

The Hon. Joseph C. Sibley, at least five times a millionaire, has had perhaps the most checked political career of any man in the House. There are few parties to which he has not at one time or another given allegiance. He has been a Republican, a rampant free-silver Bryan Democrat, a Populist, and again a protection Republican. But it has mattered little or not at all what ticket he has always been elected. He made his last flop boldly in the House five or six years ago, when, after having been elected as a Democrat, he turned a complete somersault on the Philippine question, and landed squarely in the Republican ranks, where he has since remained.

Sibley made his money in oil, in manufacturing, farming, and stock raising. He is extremely popular on both sides of the center aisle, and one of the best-natured men in the House. The Joe Sibley smile is something to drive away care from the most downcast. He is fond of fast horses and blooded stock of all kinds, and is an expert chauffeur. Since he has been in Congress Mr. Sibley has never appropriated a penny of his \$50,000 salary to his own use. He divides it equally each year among five hospitals in his district. He intends to retire from public life at the close of his present term and will spend much of his time in Florida, where he has purchased an extensive orange grove and built a handsome residence.

Made Money in Gloves.

Lucius N. Littauer is a glove manufacturer, and inherited the business from his father, but he had greatly increased the output of the factory and the income of profits. It is said that his income is \$50,000 a day from his business. After serving ten years in Congress he is about to retire to devote his time to his business. He is a young man, not yet forty-eight years of age. As a member of the committee on appropriations he is a ceaseless worker.

Manufacturers of Pepsin Made the Fortune of the Croesus of the Popular Branch of Congress—Modest Old Gentleman Who Doesn't Look the Part—Four Will Retire.

er. He has no fad and few fancies, being an exceedingly practical man.

Jacob Ruppert, Jr., is a millionaire brewer, a member of Tammany Hall, and another extremely modest man. He served four terms in Congress and never made a speech, although he is rarely ever absent from his duties. He is the youngest of the millionaire coteries of the House and is unmarried. He inherited his business, and a large part of his fortune, but has added to it by good business management.

Everis A. Hayes, of California, is another whose appearance and manner belie his wealth. He wears a long Prince Albert coat and a long vandyke beard, and unconsciously affects the looks of a preacher, so much so that his friends call him "Parson" Hayes. He made his money in iron clings in the Lake Superior region with his brother.

Later they moved to California, where Mr. Hayes is interested in railroads and other property, and owns two newspapers in San Jose, his home town. A small part of his district and a small part of his property were damaged by the recent earthquake.

Farmer Wadsworth is Rich.

James W. Wadsworth is the only strictly farmer millionaire in the House, and has served longer than any of the others of his class, having ten terms to his credit. He has vast landed interests in Western New York, and once owned a large tract in the Genesee Valley, and have always been influential in political affairs. Mr. Wadsworth is chairman of the House Committee on Agriculture, and is the father of Speaker Wadsworth.

Jacob Beidler is the only millionaire in the House from the Buckeye State. He is credited with having made \$2,000,000 in coal lands and judicious speculation. He takes no part in the debates upon the floor of the House.

Llewellyn Powers is the only millionaire from New England. His fortune was made in timber and timber land in Maine. He has held various offices in his State, having served six terms in the Legislature, and was once Speaker of the Legislature. He has been twice Governor of Maine, and is serving his fourth term in the House.

Speaker Cannon's Fortune.

Few persons, even some of his intimate associates in the House, are aware of the fact that Speaker Cannon is in the millionaire class. The Speaker is the son of very poor Quaker parents who migrated to the West from North Carolina, where "Uncle Tom" was born. He was a small boy then, and his early life was crowded with many hardships. His fortune was chiefly made through cooperation with his late brother, "Uncle Bill" Cannon, between whom and the Speaker there was always a Damon and Pythias affection.

Habits That Leave Trail of Dirt in Every Street.

The porter or janitor who sweeps refuse into the street. The tradesman who throws through the streets with dirt sitting through cracks in his wagon or falling from the running gear, where it was left after dumping. The smoker who throws cigar or cigarette stubs, cigarette boxes, tobacco snuffs or burned matches to the pavement.

The man who mows his lawn and throws the grass into the street or alley.

The woman who is neat and tidy at home, but who drops tissue paper, gum, candy boxes and equally offensive things on the street.

The man who reads a letter, tears it up and throws the pieces on the pavement.

The fruit vendor who throws tissue paper wrappers, banana stems and refuse into the gutter in front of his stand.

The ice-cream merchant who places freezers on the curb and lets briny water run into the gutter, leaving a sediment of salt.

The conculd digger who never pretends to clean the street after tearing up the pavement.

The store clerk who does his sweeping out after the streets have been cleaned.

The man who repairs buildings and throws the refuse of the street into the gutter.

The man who gathers garbage from residences and restaurants and scatters it about.

The billboards, which are constantly discarding slabs of old posters.

The foregoing are some of the enemies of a clean Kansas City. If the ordinances were enforced the people who do things mentioned would be subject to arrest and fine. Until these practices are stopped clean streets will be impossible in Kansas City.

An Unprejudiced Choice.

A fair subscriber has sent us a name our favorite poem. We cheerfully comply with the request by saying it is "Crossing the Bar." Our favorite orator is Senator Beveridge.

either of 'em; but we know from the names they air our favorites—Hardeman (Tenn.) Free Press.